

Friends'  
First-day  
(Boys) School,  
Bristol.

---

---



---

---

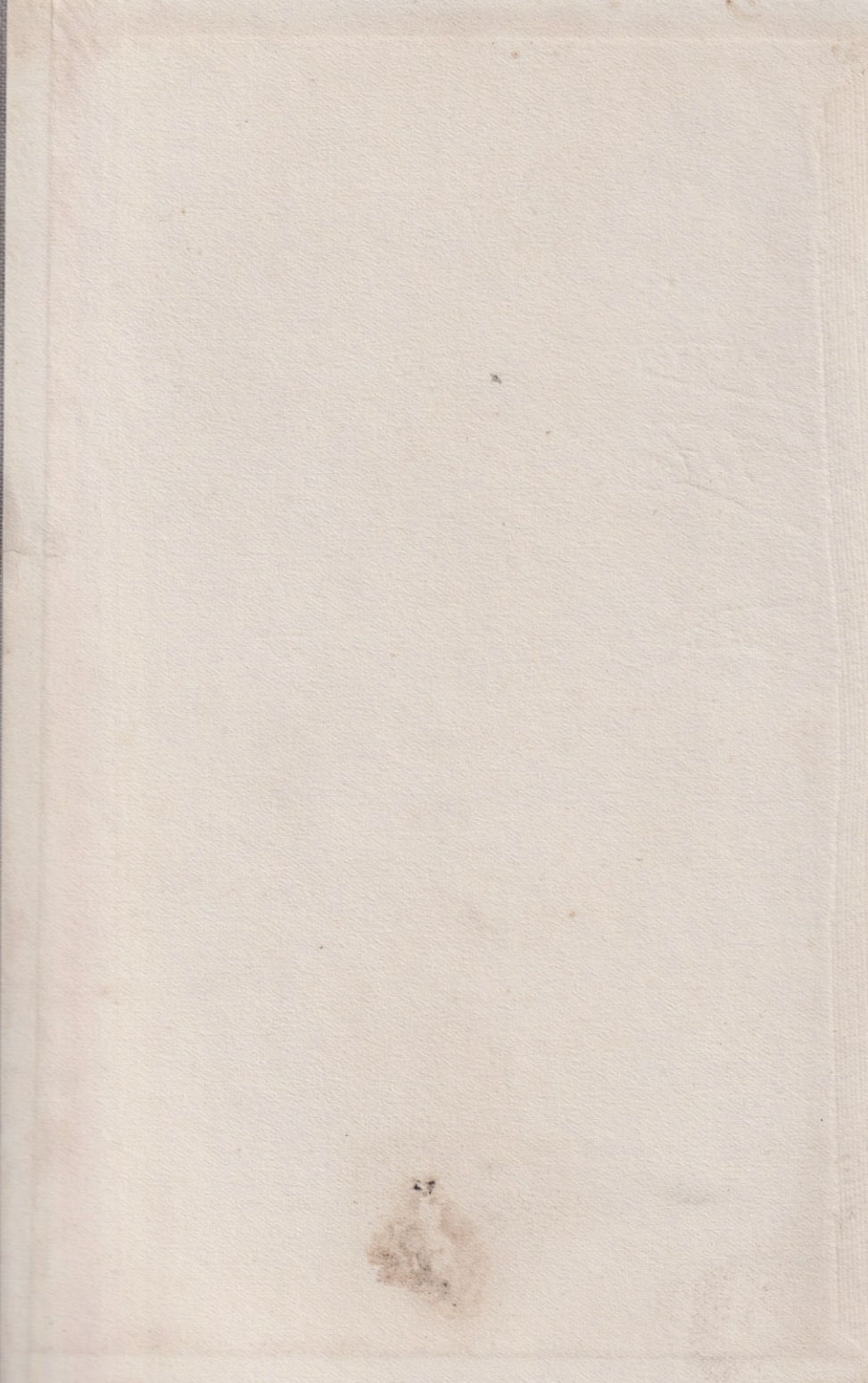
Centenary

---

---

1810-1910.





60V4

35

From Frederick J. Williams

23 · 10 · 10







ONE HUNDRED YEARS' HISTORY  
OF  
BRISTOL FRIENDS'  
FIRST-DAY (BOYS') SCHOOL,  
1810—1910.

*WITH TWENTY-TWO ILLUSTRATIONS.*



Bristol:  
F. R. HEMMINGS, LAWRENCE HILL,  
1910.





## CONTENTS.

|                                                                       | PAGE |
|-----------------------------------------------------------------------|------|
| Preface - - - - -                                                     | 5    |
| Reprint of old Report of Boys' School - -                             | 7    |
| Jubilee of Boys' School, 1860 - - -                                   | 14   |
| Growth of the School and the Institution of<br>Senior Classes - - - - | 15   |
| Scholars' Meeting for Worship - - -                                   | 19   |
| Mid-week Classes—Improvement Societies -                              | 19   |
| Rambling Clubs - -                                                    | 20   |
| Band of Hope and Temperance<br>Societies - -                          | 20   |
| Class for Friars' Boys - - - -                                        | 20   |
| Whit-Monday Treats - - - -                                            | 21   |
| Old Scholars' Meeting - - - -                                         | 22   |
| Superintendents - - - -                                               | 24   |
| School Buildings—History of - - -                                     | 26   |
| Group of Teachers (Centenary Year) - -                                | 27   |
| Closing Remarks - - - -                                               | 30   |

## ADDENDA.

|                                          |    |
|------------------------------------------|----|
| Girls' School - - - -                    | 31 |
| Adult School (for Men) - - -             | 32 |
| Poem : "Cutlers' Hall," by J. S. Fry - - | 33 |







## PREFACE.

The Committee appointed to make arrangements for the Centenary Celebrations of the Bristol Friends' First-Day (Boys') School, have been asked to supply some account of the birth, growth, and development of the School, and also to give some slight account of the blessing which has rested upon the labour of many Friends in this service of love for God and humanity.

It will be noted that the earlier portion of this pamphlet is a reprint of a small booklet, dated 1st Month, 1860, compiled by the late Arthur Naish and our Friends Joseph Storrs Fry and Walter Sturge.

It includes valuable information of the rise and progress of the Schools—Boys', Girls' and Adults'—down to the opening of the Girls' New Schoolroom at the beginning of the Jubilee year, 1860. The added pages contain an account of the subsequent history of the Boys' School and the Senior Classes from 1860 to the present Centenary year.

We trust that the perusal of this record of Christian Endeavour will be a stimulus to Faith and Hope, and will



tend to call forth a sense of thankfulness in the remembrance of what God has wrought in and through many willing-hearted workers, while seeking to lead the young to the Lord Jesus Christ.

ALEXANDER GRACE, Superintendent.  
 ARTHUR MARSHALL HUNT, Assist. Supt.  
 ALEXANDER BOBBETT, Treasurer.  
 CHARLES E. BLACKBURN.  
 JOSEPH STORRS FRY.  
 J. EDWARD GRACE.  
 CHARLES ISAAC.  
 WILLIAM MANLEY.  
 CHARLES F. PEARCE.  
 JOHN ROWLANDS.  
 JOHN A. ROWLANDS.  
 WALTER STURGE.  
 ALF. E. WOOLLEY.  
 FREDERICK J. WILLIAMS.

Members of the Centenary Committee.

Bristol, 21st October, 1910.



EARLY HISTORY  
OF THE  
FIRST-DAY SCHOOLS  
CONDUCTED BY THE  
SOCIETY OF FRIENDS,  
IN BRISTOL.





FRIENDS' FIRST-DAY SCHOOL FOR BOYS,  
FRIARS, BRISTOL.

A DESIRE having been expressed by the Teachers of the above School, that such particulars as can now be gleaned of the circumstances attending its establishment and early history, should be recorded in a permanent form the following sketch, derived chiefly from materials furnished by our friend, Thomas Allis, now residing near York, has been prepared.

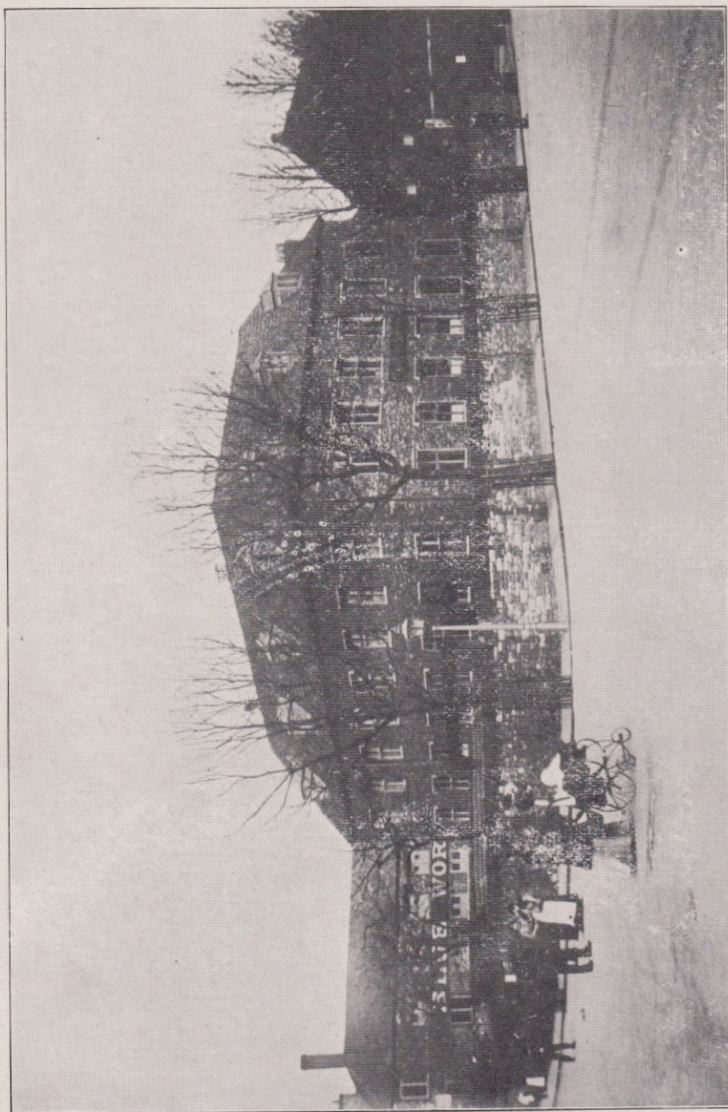
The attention of those Friends who, 50 years ago, visited the Asylum in New Street, on the occasion of funerals, and for other purposes, was frequently directed to the neglected condition of the children of the neighbourhood, which then, as now, appears to have been inhabited by a very poor, and somewhat degraded class. But who was to begin the work of instructing them ?

Some 25 years had elapsed since Raikes of Gloucester had first tried the great experiment which is inseparably connected with his name ; a few members of our own Society had elsewhere already followed in his steps to a limited extent ; when, about the year 1809, the subject of First-Day Schools began to be seriously discussed by Friends in Bristol.

Two old Burford school-fellows, THOMAS ALLIS and HENRY C. HOWELLS were both at that time residing in Bristol ; the former temporarily conducting a hosiery business at No. 1, Wine Street, the latter engaged as a Grocer in Redcliffe Street. They often met, and their conversation frequently turned upon the subject already mentioned. So far as can now be ascertained it is to these conversations that we must refer as the first definite germ of our present School, though the subject of First-day School instruction had no doubt obtained a place in the minds of many friends, who were soon associated with the two already named in carrying on the work. It appears that the wife of Henry C. Howells, who was connected with the Independent body, was the means of pressing the question on the attention of her husband and Thomas Allis. The two friends soon succeeded in enlisting new labourers in the cause,







NEW STREET MISSION HALL,  
Birthplace of the Friends' First-Day (Boys') School.

Built, 1698.

some of the first of whom were JAMES IRELAND WRIGHT and BENJAMIN THOMAS. Amongst those whose aid was sought and ultimately obtained in various ways we find the familiar names of RICHARD REYNOLDS, BENJAMIN MOXHAM, HENRY HUNT, JEFFREY WALLIS and JOHN THIRNBECK. It is not surprising to learn that at first a hesitating sanction was given by some of these friends to the new undertaking, and that they concerned themselves to guide and moderate the zeal of its original promoters. Nevertheless in the sequel they lent a hearty and cheerful aid to the enterprise.

Many meetings were held by the friends who thus became banded together, to complete the arrangements necessary for opening the School, of which no record has come to our hands. We are informed, however, that the selection of books suitable for use in the School and as rewards to the Scholars, occupied a considerable place in the discussions, as did also the question of the admission or otherwise into the new Society of persons professing with Friends though not in membership.

The particulars which have reached us respecting the first occupation by the School of the rooms in the Asylum are few and meagre. It seems that the female inmates earnestly protested against the unwelcome intrusion into their sanctuary, and were supported by a worthy man named WALTER REDMAN, himself an inmate of the building, where he carried on his business of a Cabinet Maker. The women friends were in some degree reconciled by the labours of Henry Hunt and Deborah Moxham, and possibly the orders for School furniture, which, from the Treasurer's account, appear to have employed the saws and planes of Walter Redman, may have had some effect in softening *his* indignation.

At last, on the **21st of March, 1810**, the School was opened in rooms in the Asylum, New Street. No record is entered before the 2nd of the 12th Month following, when we find present, JAMES SAUNDERS, Superintendent, and sundry Teachers not named, with 59 Boys out of 66, the number then in the School. On the next First-day the following Teachers are recorded as present (James Saunders again acting as Superintendent): JOHN DOUBTING, JOHN CLARE SMITH, JOHN SERGEANT, S. RUTTER, DANIEL SAUNDERS,



H. C. HOWELLS, BENJAMIN THOMAS, JAMES IRELAND WRIGHT, JOHN HEATH, SAMUEL THOMAS, JOSEPH REDMAN, JOHN BUTLER, JUN. From this list we miss the name of Thomas Allis, who left Bristol shortly before the actual commencement of the School, and never became a Teacher in it. Thus, in the ordering of Providence, the prosecution of the work which he had so well begun, was left to other hands. Those of the Teachers who have now the pleasure of his personal acquaintance, and who know the warm sympathy with the young, and the earnest anxiety for their welfare, which he retains in advanced years, will appreciate the loss which was sustained by his removal. Nor was the first Superintendent, JAMES SAUNDERS, long permitted to retain his post. So soon as the 16th of 12th Month, 1810, he is "prevented by indisposition" from attending to his duties, and on the 18th of 8th Month, 1811, having "removed to the country" he resigns his office, and BENJAMIN MOXHAM is appointed in his room. Whatever of trial and discouragement may have attended these changes, there was work to be done, and workers were not wanting. BENJAMIN MOXHAM took an active part in the management of the School until 1830 or 1831, his services thus extending over a period of about twenty years, during about seven of which he was Superintendent, namely until the 29th of 4th Month, 1818, when he was succeeded by THOMAS ZACHARY.

It would be beyond the scope of the present sketch to trace in detail the progress of the School to the present time, as the minute books and other records will supply most of the information which can be required. It may however be remarked that during the early existence of the School, it seems to have been under the control of a Committee in some respects superior to the Teachers' meeting, to whom the names of Friends intending to become Teachers were submitted. We have not been able to trace exactly when, or under what circumstances, this Committee was dissolved and the entire management of the School vested in the Teachers' meeting as at present.

The School continued to be held at the Asylum until the **6th Month, 1846**, when it was transferred to the premises now occupied at the Friars. The alterations for the restoration of the Cutlers' Hall were commenced on the 6th of

10th Month, 1845, and the rooms were opened by a tea party on the 19th of 6th Month, 1846. The cost of the alterations was about £1,200.

It is interesting and instructive to observe, in examining the early records of the School, how much careful thought, practical wisdom and Christian feeling were brought to bear in its formation and development. It was essentially a work of faith and labour of love, although those engaged in it were very modest in their professions. If a disposition should ever be apparent to undervalue the efforts of these pioneers in the cause of First-day School teaching amongst Friends in Bristol, let the exact circumstances in which they were placed, and the substantial character of that which they actually accomplished be remembered, and we think that a sentiment of gratitude and honour will arise towards those who laid the foundation upon which others have built, and of humble praise to Him Who enabled them to will and do of His good pleasure.

---

#### FRIENDS' FIRST-DAY SCHOOL FOR GIRLS, FRIARS, BRISTOL.

THE establishment of the FIRST-DAY SCHOOL FOR GIRLS occurred shortly after that of the Boys' School, and is also traced, in the first instance, to the influence of Henry C. Howells, who succeeded in interesting MARY WEBB and her sisters in the subject. As nearly as can be ascertained from inquiries amongst the old inhabitants of the neighbourhood, confirmed by other circumstances, it was early in the year 1811 that these friends, in conjunction with REBECCA WRIGHT and her sisters, ELIZABETH RING, ANNE NAISH (afterwards OAKDEN), MARIA THOMAS, and some others, opened a School in a room in Matthew Wright's Cooperage (now Boone's), two doors from Mitchell Lane, Temple Street. The reputation in which this School was held and the benefits conferred by it, are still remembered by old persons residing in the district.

In the early days of the School, the children in some of the classes were taught their letters by writing with a stick in sand. This exercise formed a preparation for learning in the ordinary way, writing being taught as an encouragement to those who



were diligent. We are told that admission was, at that time, refused to girls who wore flowers, feathers or other finery.

Some of the earliest Teachers have a lively recollection of the good order which was maintained in the School. They also remember the great aptitude which some of the Scholars displayed for committing the Scriptures to memory. One girl, it is said, could repeat the whole of the Gospels and a part of the Acts. It does not however appear that this extensive "head knowledge" had any very perceptible connection with good conduct.

The neighbourhood of Temple Street, on account of its distance from the residences of the Teachers, did not prove convenient for the permanent location of the School, and about the year 1828 it was removed to the premises connected with the Meeting House in Rosemary Street. An examination of the Registers leads to the conclusion that the precise date of the removal was 9th of 11th Month, 1828. Previously to this time 1,001 Scholars had been admitted. This change produced a considerable increase in the number of Teachers.

Before the removal of the First-day School from Temple Street, an Adult School had been held in Rosemary Street. In 1828 it was, however, so much reduced in numbers as to find accommodation in the smaller room, whilst the new comers took possession of the larger one. About ten years afterwards this Adult School ceased to exist.

In 1859, to provide for the increasing requirements of the School, a new room was built on a part of the ground called the Withy Bed, under the direction of a Committee of the Monthly Meeting. The larger old School-room was also converted into two class rooms, and the smaller one into an entrance lobby. About £600 were raised by subscription to defray the cost. The new room was used for the first time on the 24th of 7th Month, 1859.

---

## FRIENDS' FIRST-DAY SCHOOL FOR MEN, FRIARS, BRISTOL.

**I**N the year 1856 the subject of establishing a First-day School for Men was taken into consideration by the Teachers' Meeting at the suggestion of one of the Teachers; Schools of

this character having been for some years established at Birmingham and other places. After much discussion at several meetings it was decided to make the attempt, and the General Committee of Bristol Monthly Meeting having granted the use of a room adjoining the passage leading from the Broad Weir to the Meeting premises, the School was opened on the 18th of 1st Month, 1857, when 11 men were present. The Friends who first acted as Teachers were PETER BUTLER, ARTHUR NAISH and SAMUEL DAVIS. The numbers steadily increased, and on the 3rd of 1st Month, 1858, there were 71 names on the books. The room in which the School was held proved inconveniently hot in the summer, and the number of Scholars having much increased, the General Committee in the Spring of 1858, granted the use of the Bakers' Hall, a commodious and airy room on the premises. The School was held in this room on the 9th of 5th Month, 1858.

At the commencement of 1859 the members had increased to 91, and in the 1st Month of the present year (1860) there were 109 on the books, being nearly as many as could be conveniently accommodated.

This sketch would be incomplete did it not enter a little into the details of the management of the Adult School. The movement originated in a feeling of Christian interest on behalf of the working classes of the city, and although instruction in the arts of reading and writing forms by no means an unimportant part of the routine, as many of the Scholars are men whose education has been much neglected in their youth, it is the aim of the Teachers to render secular instruction subservient to that of a religious character. Frequent intercourse is kept up with the men at their homes. Absentees are visited by the Scholars themselves, who meet once a month in the evening with their Teachers to arrange this and other matters which arise in connexion with the management of the School.

A Library and Savings' Bank have been established in connexion with the School.

ARTHUR NAISH,  
J. S. FRY,  
WALTER STURGE.

*Bristol, 1st Month, 1860.*





## JUBILEE, 1860.

**T**HE following particulars of the Jubilee are taken from a copy of the "Friend," dated 1st of 5th Month, 1860.

The celebration took the form of a Social Tea and Meeting at the School. "Old Scholars," above twenty-one years of age, were advertised for in newspapers and by public announcements, and were invited to apply for tickets; 450 responded; of these, 430, of ages varying from twenty-one to seventy, and of every rank from the successful tradesman to the day labourer, gathered at a Social Tea on the School premises.

At table the guests were carefully grouped according to the date at which they entered the School, the company of many of the old Teachers with their former Scholars being thus secured.

At this social repast incidents of School history, and the varied experiences of life, were topics of earnest and interesting conversation.

GEORGE THOMAS presided over the assembly afterwards held in the Meeting House, when it was found by a show of hands that seven of those then present entered the School fifty years before, viz., 1810.

There must have been a wealth of speaking power in the Meeting, for those who took part included JOHN THIRNBECK GRACE, ROBERT CHARLETON, JOSEPH STORRS FRY, Dr. ASH, RICHARD FRY, GEORGE POCKOCK (a Scholar), WILLIAM GIBSON and THEODORE FRY.

A Commemorative Card was presented to each of the old Scholars at the close of the meeting.

## GROWTH OF THE BOYS' SCHOOL.

### INTERESTING STATISTICS.

THE School, at its start in 1810, had but a few lads in attendance.

On the seventh Sunday after its opening there were 66 Scholars' names on the Register ; the average attendance to this point was 55, with 12 Teachers and a Superintendent to look after and instruct them.

Few contemporary Sunday Schools could have been more efficiently equipped or officered at the start.

In the year 1860 (Jubilee year) the Scholars numbered 267, the average attendance being 194 (afternoon).

In 1910 (Centenary year) the number on the Register reached 375, and the average attendance 244.

The total number of Scholars admitted into the School since its commencement in 1810 is 10,242.

### SENIOR CLASSES.

THE later history of the Boys' School is full of interesting features.

Progress has marked the way all along the line, and, without doubt, this is attributable to the excellency of the work done by Teachers in the early days of the School. The founders of the School, however, could not have anticipated the erection of so substantial a structure upon the foundations laid by them with such care and hope.

There has been much of faithful and ungrudging service rendered by all the Officers and Teachers of the School.

In reading the well-written and carefully preserved



records of the past history of the School, one is struck with the fact that the Society of Friends gave of its best to the School.

The Teachers have, in the main, been exceptionally well qualified for the work, intellectually and spiritually. Many of them have achieved distinction in Commercial life, in Municipal affairs, and in the House of Commons, as also in the Ministry of the Word.

Teachers, in their desire to attain the highest and the best, appear to have anticipated the modern Grading system, for they devised and carried through a plan for the advanced and separate teaching of youths over sixteen years of age.

The account of this action properly belongs to the period more particularly dealt with by the writers of the foregoing history of the first fifty years of the School's existence, but as the compilers were themselves concerned in starting the Grading movement (now known as the "Senior Scholars' Classes"), it appears to have been purposely passed by without remark.

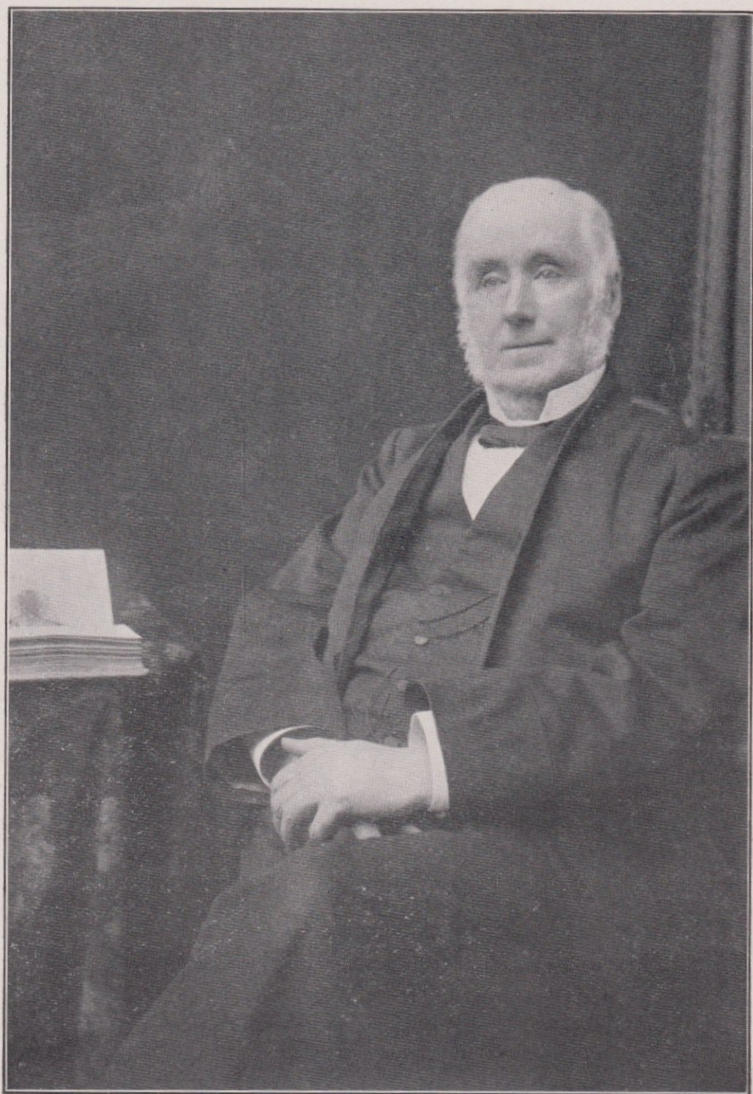
#### SENIOR CLASS.

The starting of what is now known as the FIRST SENIOR CLASS has proved to be one of the most important developments in connection with the Boys' School. Through its influence, and that of similar Classes subsequently started, hundreds of young men have received most valuable religious instruction, and have been linked together by invisible but most enduring ties, during the unsettled period of their life. In these classes friendships have been formed which time and circumstance have not severed.

Many Christian Churches in and around the city, and far beyond, even to distant parts of the world, have







JOSEPH STORRS FRY,  
First Teacher of Senior Class.

profited by the teaching and moral training these young men received in the Senior Classes at the Friars.

The FIRST of these Classes was commenced on the 17th of 10th Month, 1852, under the presidency of Joseph Storrs Fry, who remained at its head for the extended period of twenty-six years.

It was started with twenty "selected scholars." Entrance into it was "consequent upon good conduct and improvement." A high standard of behaviour was expected from those admitted into it.

In the first report to Teachers' Meeting after the opening of the Class the "routine of instruction" is set forth as follows :—

- (a) "On each first-day some time is devoted to  
"the general exposition of religious truth,  
"including a simple view of the evidences  
"of Christianity."
- (b) "The necessity of a Divine revelation."
- (c) "The adaptation of Christianity to the wants  
"of men."
- (d) "An answer to some of the common objections  
"against religion."
- (e) "The analogy of religion with Nature."
- (f) "Scripture reading accompanied with questioning  
"and explanation."
- (g) "The practice of writing."
- (h) "The reading of standard works."

After an interval of fifty-eight years this "Outline of Instruction" is an ideal, rather than an accomplished fact, and presents a worthy objective for the attainment of present-day Senior Class Teachers.

One other reference may be made to the afore-



mentioned report. We read with pleasure, that

“The average attendance for the past quarter was  
“18 out of 20, and the general behaviour of the  
“Scholars excellent.”

Upon the regretted retirement of Joseph Storrs Fry in the year 1878, Octavius Hunt became the Teacher, followed, after a short time, by Charles E. Frank and A. P. I. Cotterell; for the last seventeen years Lewis A. Bobbett has filled the position.

The success of this Senior Class encouraged Teachers to proceed to open a

#### SECOND SENIOR CLASS,

which was done in 1862, Wm. S. Capper being the Teacher; upon his retirement, it came under the guidance, in turn, of Richard Reynolds Fox, Francis Wm. Fox and Octavius Hunt. The present Teacher is John Rowlands, who has carried on the work for thirty-two years.

#### THIRD SENIOR CLASS.

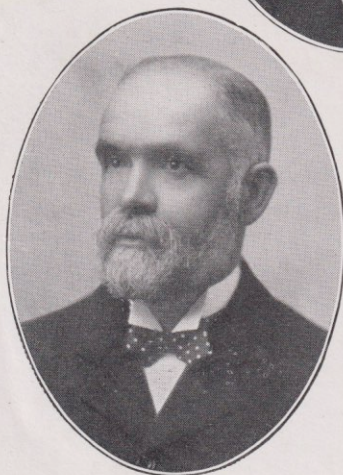
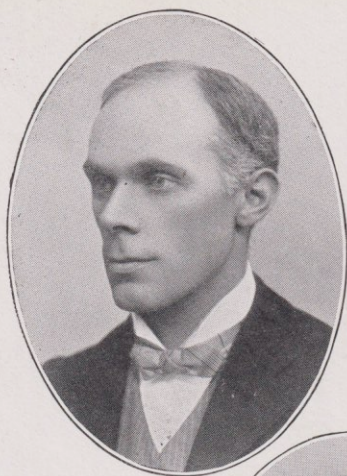
In June, 1870, a Third Class was started, Thomas Thomas being its Teacher. Edward Gregory succeeded him, and has presided over it for twenty-two years.

#### FOURTH SENIOR CLASS.

A Fourth Class was opened in 1889, Alexander Bobbett being its Teacher, and he has continued in the work for twenty-one years.

#### FIFTH SENIOR CLASS.

A Fifth Class was started in 1904 under the care of Herbert Grace, who still remains at its head.



LEWIS A. BOBBETT, 1st Class.

JOHN ROWLANDS, 2nd Class.

EDWARD GREGORY, 3rd Class.

ALEXANDER BOBBETT, 4th Class.

HERBERT GRACE, 5th Class.





## SCHOLARS' MEETING FOR WORSHIP.

THIS Meeting was commenced in 1845, while the School met on the premises now known as the New Street Mission.

Upon the removal of the School to the Cutlers' Hall in 1846, the Scholars were taken, after the morning service, into the Friends' Meeting for Worship, Broad Weir.

In 1870, however, it was deemed desirable to revert to the former practice of a separate Meeting for Worship for the Scholars (boys and girls), and this has been continued, except that it was decided they should be taken once a quarter into the Friends' Morning Meeting.

Teachers are encouraged in the belief that this practice is good for the children, and evidence is shown from time to time that this is so.

## MID-WEEK CLASSES.

### MUTUAL IMPROVEMENT SOCIETIES.

### RAMBLING CLUBS.

### BAND OF HOPE AND TEMPERANCE SOCIETIES.

AMONG the many Classes for the help of the boys and young men, probably none have been more fruitful of good than the Improvement Classes, Senior and Junior. In these, Teachers and Scholars are accustomed to meet on friendly and social terms.

Debates on questions of public interest are often entered into with earnestness and ability.

Original Essays are read and discussed.

Elocution is practised, and opportunity is afforded for helpful criticism.

Many "Old Boys" now taking a prominent part in



the City Council, acknowledge with thankfulness the help received while attending these Educational Classes.

#### RAMBLES.

Rambles into the country on Saturday afternoons during the summer, follow the sittings of the Improvement Societies, and are the necessary sequel thereto.

For many years now, a large and increasing number of our Scholars, with some Teachers, have been in the practice of exploring the city and the surrounding country, and many have thereby come to appreciate the beauty of hill and dale, landscape and seascape, with which our city is richly endowed.

Lessons learned in the fields of Nature are thus stored up for reproduction in essays and lantern displays, during the winter session of the Improvement Societies.

#### BAND OF HOPE AND TEMPERANCE WORK.

The inculcation of the principles of Total Abstinence, has been a distinguishing feature in the School from early days.

Robert Charleton, when a Teacher in the School, founded the Total Abstinence Movement in Bristol, the first meeting being held on the School premises at New Street on Easter Monday, 1835.

Our School, therefore, stands in the unique position of having been the pioneer in the cause of Total Abstinence, and it has continued to support the movement ever since.

#### CLASS FOR LADS RESIDENT IN QUAKERS' FRIARS.

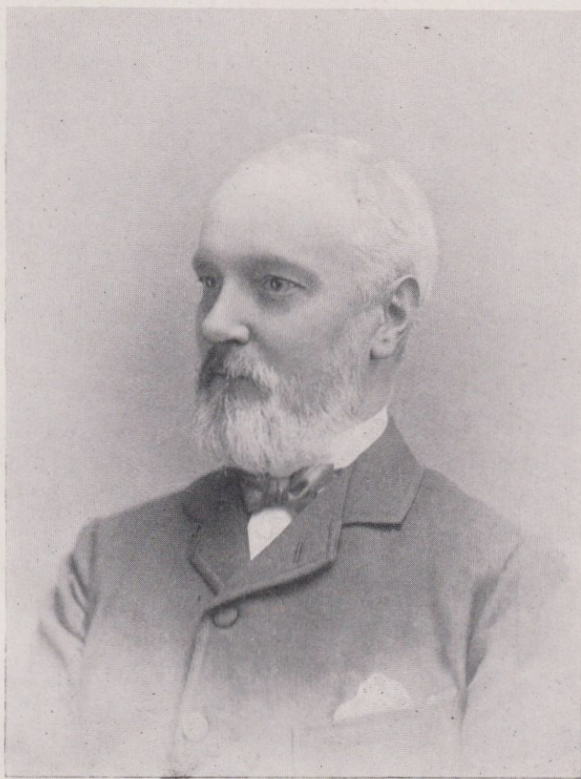
IN the year 1874, our Friend, Joseph Storrs Fry, laid before Teachers' Meeting the neglected condition of the







ALDERMAN H. W. TWIGGS,  
(Leader of Class for Lads resident in the Friars.



ALFRED LUCAS,  
Leader of Class for Lads resident in the Friars.





many poor, shoeless boys, at that time resident in the small houses in the Quakers' Friars. He wished that something might be done for them to keep them off the streets on a Sunday afternoon.

After a good deal of careful consideration, Teachers saw their way clear to appoint two of their number, with some Scholars as helpers, to have the oversight and care of the boys, could they be induced to attend such a Class.

A room, separate from the rest of the School, was set apart for the effort. An invitation was given and about 20 responded. They proved to be very sharp, but also very rough and undisciplined lads. It was not at all uncommon for Teachers to be thrown at, while endeavouring to impart some instruction in reading, writing, or Scripture knowledge.

Gradually, however, the influence of Teachers prevailed. Boys came to School with cleaner hands and faces, and a marked improvement took place in their behaviour.

Everything seemed encouraging, and the future of the work assured, when, without warning, the whole of the work came to an end. The boys declined to enter the School again. Upon enquiry, it was found that their spiritual advisers prohibited their further attendance.

#### WHIT-MONDAY TREATS.

AT what date in the history of the School Whit-Monday "Treats" evolved, has not been ascertained. These commenced in quite a simple way: the Scholars assembled at the Friars and walked to the Downs, where they indulged in games, afterwards returning to the Friars to tea.



In the year 1862, it was resolved to take the Scholars further into the country, and Barrow Common was visited several times, and Dundry also. The Scholars were conveyed by horses and wagons, a mode of travelling greatly appreciated for a time; but in 1872, Teachers decided to travel further afield. The Railway was then requisitioned. A return to wagons was made on a few occasions, but latterly the Railway has been utilized for reaching Saltford, Tytherington, Wickwar, and Stinchcombe Hill.

These yearly excursions, with all the games, rambles, and social opportunities connected with them are much appreciated; the behaviour, generally, is excellent. Of late years the Girls' School has joined with the Boys' School in this outing.

The number of Teachers and Scholars taking part in the excursions now reaches about 600, but no serious accident has ever attended the journeys, for which the Teachers are profoundly thankful.

#### OLD SCHOLARS' MEETING, 1892.

A VERY interesting meeting of "Old Scholars" was held on Easter Monday, 1892, when many old Scholars and Teachers (past and present) gathered at the Friars.

The meeting was convened with a two-fold object in view:—

Firstly, The "Old Boys" wished to express their indebtedness to their Teachers for all the kindness shown to them, and to tell of the advantages they had derived from attendance at the Mutual Improvement and other Educational Societies attached to the School; and

Secondly, They desired an opportunity of rubbing shoulders with old friends in a social way.

A strong Committee was got together, who made careful search for the 388 Scholars who had passed through the 1st, 2nd, and 3rd Senior Classes, from 1852 up to 1884.

Of the number above-stated it was found that 23 had passed from time into eternity; 22 were abroad; 174 could not be traced. 171, however, were found to be resident in various parts of England, and with these communications were made with the result that 79 of them attended the meeting. Many travelled long distances in order to be present.

The Committee provided a good tea to which about 200 Scholars and Teachers, with their wives, were welcomed. Then followed a delightful time of social intercourse, when many an old friendship was renewed.

Joseph Storrs Fry appropriately presided over the meeting that followed. He expressed the pleasure he felt at being present, and remarked that it was a happy thought to gather together the "Old Boys" from the Country as well as those resident in Bristol. He spoke of the sense of thankfulness he felt, when he saw that some of those who had been Scholars in the School were filling useful positions in private and public life.

Many of those present, he said, were middle-aged men. They had reason to be thankful that, whilst so many had passed away, yet they had been preserved in life. Amongst those who had thus passed away he mentioned the name of John Thirnbeck Grace, who had been both Teacher and Superintendent and a most valuable helper in every part of the work.

Henry Grace, Priscilla A. Fry, Alexander Grace (Superintendent), Richard R. Fox (Plymouth), Alfred Lucas (Sheffield), J. M. Thomas (Rochdale), W. H. Woolley



(Gloucester), Edwin Walker, Thomas Thomas, Henry W. Twiggs, J. W. Davey, and Helen M. Sturge took part; and, all too soon, a meeting, which will long be remembered, was brought to a close by the singing of the Doxology.

\* \* \* \*

Thy love the bond of fellowship,  
Thy love the law that rules,  
Thy name, proclaimed by every lip,  
The Master of our Schools.

—Benson.

### SUPERINTENDENTS, 1810-1910.

THE undermentioned Friends have served the School as Superintendents :—

- 1810. James Saunders.
- 1811. Benjamin Moxham.
- 1818. Thomas Zachary.
- 1820. Isaac Self.
- 1824. James Wilmott.
- 1828. Thomas Hingston.
- 1829. Thomas Hingston and Wm. Butler.
- 1832. Wm. Butler and James Willmott.
- 1833. Wm. Butler and Edward Kidd.
- 1836. Wm. Butler and Samuel Bowden.
- 1838. Robert Charleton.
- 1847. Francis Hunt.
- 1848. Joseph Storrs Fry, Jno. T. Grace, and  
Wm. S. Capper.
- 1852. Lewis Fry.
- 1853. J. S. Fry, J. T. Grace, and Joseph Naish.
- 1854. J. T. Grace and Arthur Naish.
- 1857. J. T. Grace and Lewis Fry.
- 1858. Lewis Fry and Theodore Fry.
- 1860. Theodore Fry and David Fry.
- 1861. Henry Grace and David Fry.



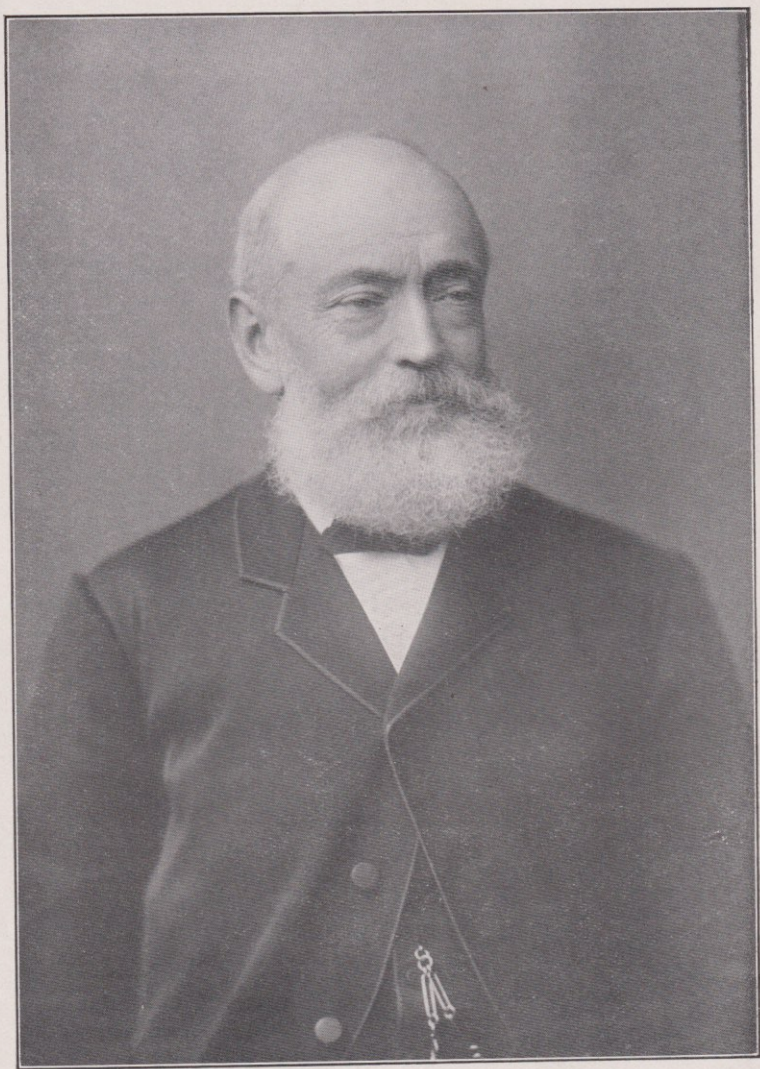
JOHN THIRNBECK GRACE,  
Superintendent, 1841.











ALEXANDER GRACE,  
Present Superintendent. Appointed, 1869.

1867. David Fry and Robert Ashman.

1868. Robert Ashman, with Alfred Brison as Assistant.

1869 } Alexander Grace, with Kenneth Hunt, and  
to } afterwards Arthur Marshall Hunt as  
1910. } Assistant. (The latter since 1882).

Here we have a record of able and worthy men, who have nobly served the cause of the Sunday School during the century.

There were nineteen who held the office of Superintendent during the first half of the century, and six during the second period; the present worthy occupant of the office (Alexander Grace) having filled the position for the long period of forty-one years, whilst prior to that appointment he served for fifteen years as Teacher. Truly a splendid record, of which any School may well be proud and thankful, and an encouragement to all engaged in Sunday School work "not to be weary in well doing."

In October, 1904, upon the completion by Alexander Grace of fifty years' service as Teacher and Superintendent, an interesting gathering was held at the Central Schools, Friars. Joseph Storrs Fry presided. The company present numbered about 120 Teachers and others; many had travelled from afar to attend the meeting.

During the evening Alexander Grace accepted, on behalf of the School, a "Commemorative Chair" specially designed, to be used by the Superintendent in the Boys' School on First-days. This was a gift to the School from the Teachers. Upon the brass plate thereon is recorded the Teachers' respect and esteem for their Superintendent, their appreciation of his Christian character, and of his unremitting zeal and tenacity of purpose in promoting the welfare of the School in all its departments.



On the First-day afternoon following the meeting, the five Senior Classes further swelled the already large number of Teachers and Scholars, in the closing exercise of the School, when a short, appropriate address was given by Frederick J. Williams.

### THE SCHOOL BUILDINGS.

THE records relating to the history of the School premises (originally the Priory, but now known as the Quakers' Friars) are few and fragmentary.

The School premises comprise

BAKERS' HALL,  
CUTLERS' HALL,  
CLOISTERS, and  
QUADRANGLE.

The following particulars are culled from

"Bristol: Past and Present."

Harvey's "History of Bristol."

"The Minutes of the Guild of Bakers."

The Priory, or Monastery of the Dominican Friars, was founded by Maurice de Gaunt, Lord of Beverstone, and Matthew de Gurnay, in 1229. The former died in 1230, and was buried in the Priory, as was also, probably, the latter.

The Church of the Priory occupied the site of the present Friends' Meeting House, and its steeple was knocked down "by the roar of the guns from the Bristol Castle in 1540."

The Society of Friends may, for a time, have met for worship in some part of the old Priory Church.

The first Friends' Meeting House, built in 1669, was erected upon part of the foundations of the Priory Church. The present Meeting House, erected in 1747,



GROUP OF TEACHERS (BOYS' SCHOOL), 1910.











BAKERS' HALL.

also stands upon the same original foundations.

The brethren of the Order of the "Dominican Friars" were so styled from the name of their founder, Dominic de Guzman, a Spanish Priest: from the colour of their dress, they were called "Black Friars," they were also called "Preaching Friars."

The primary object of the Order was the conversion of Jews and Heretics, and the stirring-up of Christian people.

#### THE BAKERS' HALL.

The earliest building erected by the founders was the Bakers' Hall. This stands on the southern side of the Quadrangle, and was built in 1229. Under the Hall, upon the ground floor, are the remains of a Cloister. The upper floor is supposed to have been the Hall of the Priory. There is not much, architecturally, to admire in this building, but the roof is a rare example of early English carpentry.

Some time prior to 1449, the Hall became the Guild Hall of the Bakers. The date at which they came into possession is uncertain; the ancient minute book of the Bakers, however, commenced in 1449, and provides evidence that it was so used by them at that time.

Religious exercises formed a prominent part of the meetings of the Bakers.

Beneath the early English window, (now in the Cutlers' Hall, but which at one time was in the eastern wall of the Bakers' Hall,) stood the altar, and the mass, celebrated for the repose of the souls of departed brothers, formed part of their regular services.

It appears that for a short time the Bakers ceased to use the Hall, and carried out their religious duties at



Christ Church, City, but they afterwards returned to their former habitation and remained there until some time subsequent to 1810.

The Hall eventually passed into the hands of the Society of Friends, and it is used by them for Sunday Schools and other useful purposes.

#### THE CUTLERS' HALL.

On the northern side of the Quadrangle, stands the Refectory, or possibly the Dormitory of the Priory. It was erected about seventy years after the Bakers' Hall, and is in the early English style of architecture.

The three-trefoil-headed window now in this building originally occupied a place on the east end of the Bakers' Hall. This window is a beautiful example of early English work, the arch being supported by nook-shafts with finely moulded bases.

The present ancient open timber roof is of the 14th century.

Beneath the large Hall, on the ground floor, are rooms lighted by double lancet windows, under a single hood externally, but separated within by a slender column.

The black oak furniture on these ground-floor rooms is Jacobean and Elizabethian in design.

On the first and third Sundays in Advent, it was customary for the Mayor and Sheriff of Bristol, with their "brethren," to walk to the Priory and there hear their "sermondi."

In the afternoon of second Sunday in Lent, 1534, Bishop Latimer is said to have preached such a sermon, as led to no small strife and debate in the city.

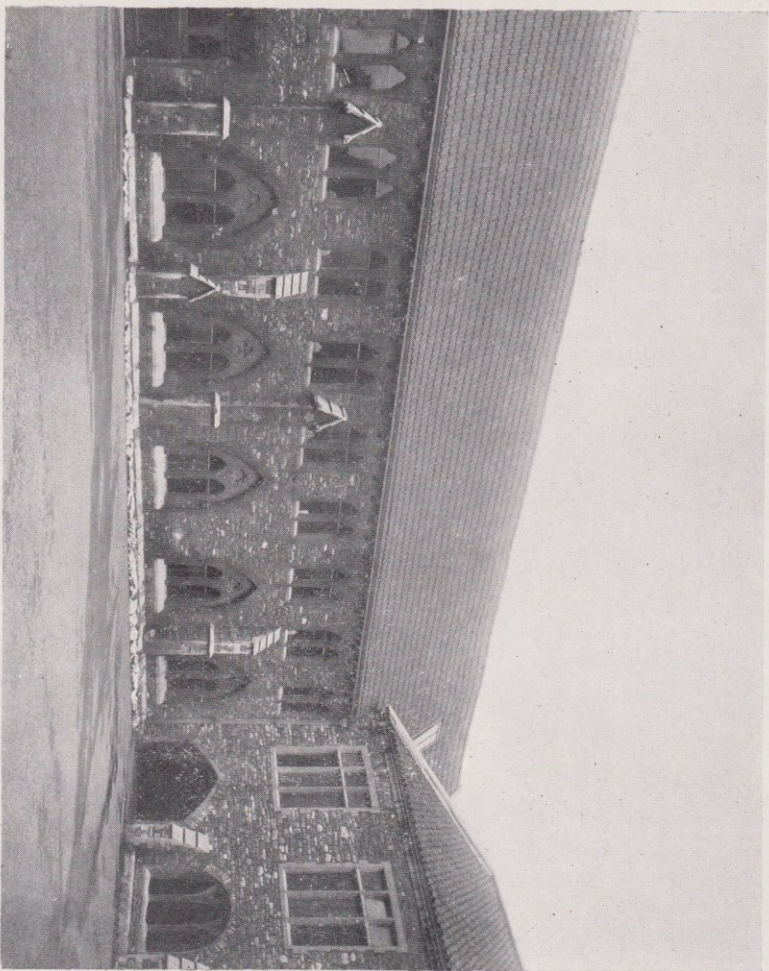
Upon the dissolution of the Monasteries, the Dormitory was acquired by the Guild of Cutlers, or Smiths, but the date cannot be determined; upon their ceasing



CUTLERS' HALL.







THE QUADRANGLE.





to use them, they appear to have passed into the hands of the Chester family.

In 1845, the Society of Friends secured them, and laid out a considerable sum of money in repairing and adapting them for Sunday and Day School purposes.

Although the School buildings are very extensive, and of considerable antiquarian interest, yet they are not so well fitted for Sunday School purposes as could be wished. The rooms under the Cutlers' Hall (formerly used by the Senior Classes) are far from suitable, by reason of the low ceilings, and their improvement is difficult of accomplishment.

In 1892, Teachers laid before Friends the desirability of providing better and healthier accommodation for the 2nd, 3rd, and 4th Senior Classes. The appeal was sympathetically received, and Friends kindly incurred the cost of erecting two commodious rooms over the Men's Cloak Room attached to the Meeting House premises. Here, and in the two rooms underneath, the 1st, 2nd, 3rd, and 4th Senior Classes have been comfortably located, and upon the formation of the 5th Senior Class in 1904, a new room was utilized in the passage-way from the Broad Weir to the Meeting House.

For some time past the minds of Junior School Teachers have been much exercised as to the best way of adapting the Cutlers' Hall to the requirements of an up-to-date Sunday School. They have been advised by experienced Sunday School workers to adopt the "Archibald" system, but the narrowness of the Hall presents difficulties not easily surmountable, having regard to the varied purposes for which the Hall is used by Friends.

A Committee of Teachers has been at work on the problem for some time, and experts have been consulted,



with the result that a solution of the difficulty has been arrived at, but money will be needed to effect the much needed alteration.

A word might be said here as to the changed environment of the old School buildings.

Some old Scholars will remember the narrow, insanitary, and otherwise objectionable condition of the approaches to the School, both from Merchant Street and Rosemary Street, in their younger days. They would, therefore, much appreciate the greatly improved character of the roadways, and of the new boundary wall to Quakers' Friars.

The narrow courts formerly known as Hammond's Buildings and Pope's Parade, have been demolished by the City Authorities, and in their place substantial factories have been erected.

The improved character of the neighbourhood is something for which every lover of the old School will be thankful.

#### CLOSING REMARKS.

IN the past, the School has drawn a considerable number of its Scholars from the eastern parts of the city, and quite a large number continue to come from that district, but year by year the radius from which they are gathered is being increased as the city continues to extend.

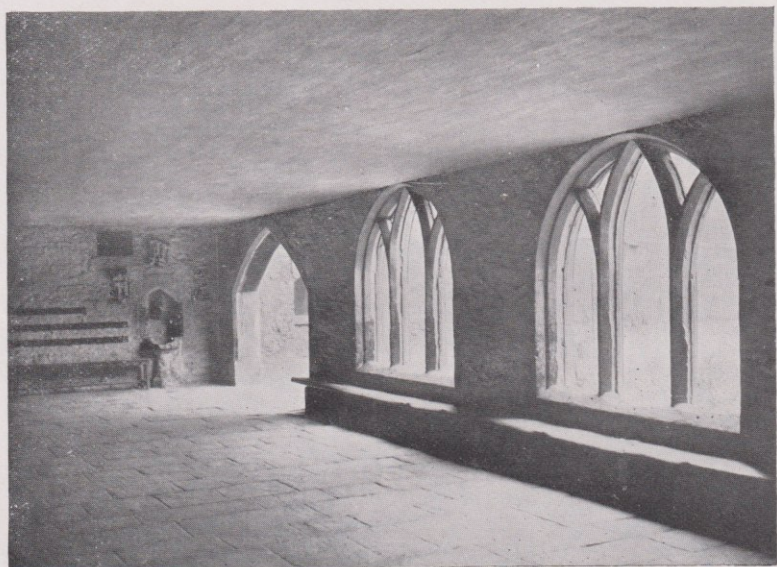
It is interesting to note that the Scholars who come from the greatest distance are generally the most regular and punctual in their attendance. Many of these are children of "old Scholars," and the latter retain—through their children—pleasant recollections of happy days, spent long years ago in the "Quaker School."

We build our School on Thee, O Lord,  
To Thee we bring our common need;  
The loving heart, the helpful word,  
The tender thought, the kindly deed;  
With these we pray  
Thy Spirit may

Enrich and bless our School alway.—*S. W. Meyer.*







THE CLOISTERS.

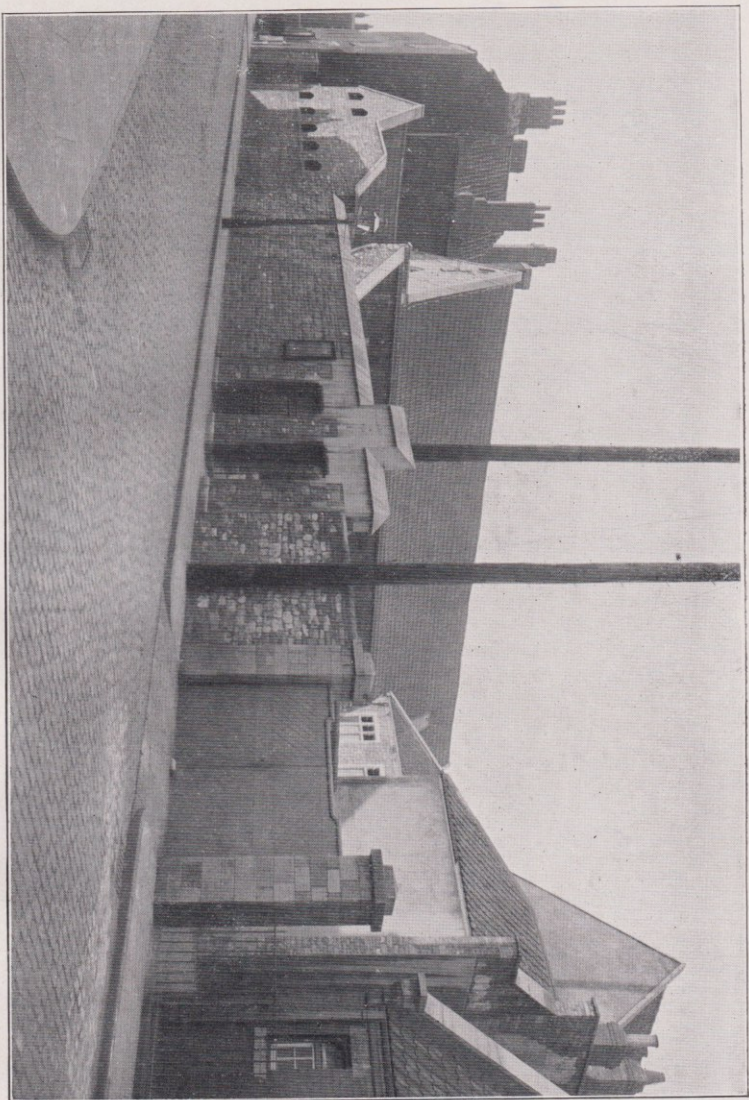


WINDOW IN CLASS ROOM.

(Under Cutlers' Hall).







QUAKERS FRIARS.





## ADDENDA.

---

THE GIRLS' SCHOOL.

ONLY a brief reference can here be made to the Girls' School. Their own centenary falls due in 1911.

The Girls' School is closely associated with the Boys' School through a Joint Teachers' Meeting, but it is independently governed by Superintendent and Teachers.

It may be said of this School, as of the Boys', that it has made steady progress, and to-day, is doing as good and useful a work as at any time since its commencement.

The number of scholars on the Girls' side is 195 (June, 1910), with an average attendance of 148 (afternoon).

There is an increased difficulty in the Girls' School (and in the Boys' also) in keeping up an efficient staff of Teachers, as Friends reside at greater distances from the Central Schools.

The opening of Junior Sections also in connection with the Adult Schools and Missions, has further reduced the number of Friends available for Sunday School work.

An addition to the School premises was made in the year 1890, when the narrow passage-way, formerly connecting the ground floor of the Boys' School with the Girls' School, was taken down and a comfortable Classroom built for the younger children.

For a number of years the School was fortunate in having for its Superintendent our late friend Matilda Sturge, and upon her retirement Helen M. Sturge very ably filled the position. This responsible office is now held by Theodora L. Hunt.



## ADULT SCHOOL (FOR MEN).

WE gladly afford a short space to record the wonderful success that attended the opening by Friends of the first Adult School (for Men) in Bristol, on Sunday, January 11th, 1857.

Eleven men attended on the opening Sunday, but the numbers steadily increased, so that improved accommodation had to be provided. The numbers seeking admission increased so rapidly that, at one time, the men had to give in their names and to wait for a vacancy in the School.

From 1890 to 1900 the work grew by leaps and bounds. Branch Schools were opened by Friends in fourteen different centres in the city and suburbs.

This is not the time for writing a full history of the striking development of that movement, nor for attempting to recount the many blessings that have accrued therefrom, but mention may be made of the pleasing fact that Friends encouraged and helped other religious bodies to enter upon similar work, with the result that in Bristol there are now more than forty-five Schools for men, and the work is extending among women at a rapid rate.

One Bristol Friend (Walter Sturge) has been associated with the work almost from its commencement, and he is completing fifty years of faithful service this year, 1910.

It is interesting to note that many of those who helped forward the Adult School movement were, at one time, Teachers in the Junior School.



FREDERICK J. WILLIAMS,  
An Adult School Worker.







## THE CUTLERS' HALL.

'Twas midnight. In his lonely cell,

Still and sad the Abbot lay,  
Waking from a dream which well

Might have made him long for day.

Just enough of light was given,

By the gentle queen of heaven,

To display the narrow bed

Where the Friar had laid his head,

And the polished stone to see,

Where he oft, with bended knee,

Bowed before the holy sign,

Or the relic, or the shrine

Of some saint, whose ardent faith

Stedfast proved to bonds and death ;

And to mark the gloomy brow,

Moody then, impatient now,

Where the lines of anxious thought

Deeply on that brow inwrought,

Showed that he had often been

Actor on life's busy scene.

And his limbs of massy mould,

Stalwart arm and sinewy hand,  
Proved that he was strong to hold

In the battle, shield and brand,

Whilst the stern commanding air

He was ever wont to wear,

Scarcely left him when the night

Veil'd him from a mortal's sight,

Nor around him ceased to keep

Watch through all the hours of sleep :

Every feature seemed to say,

*"I command whilst you obey."*

Such was he whose dauntless soul

Held its dark and stern control

O'er the monastery, whose halls,

Within Bristow's ancient walls,

In the pious days of old,

For his soul's eternal good,

Were by Maurice Gaunt the bold

Built for monks of sable hood

Cynthia's last departing beam

Upon Brandon's summit lay,



And the morning's earliest gleam

Heralded the coming day :  
 Whilst below it all was night,  
 Redcliffe's spire had caught the light,  
 Just beginning to emerge  
 From the horizon's eastern verge—  
 Redcliffe—first to hail the dawn  
 Of the rosy fingered morn,  
 And the last to lose the sun,  
 When his race of joy was run.  
 St. Augustine's matin bell  
 Broke the night's bewitching spell,  
 And from every tower around  
 Echoed forth an answering sound.  
 From his restless morning's doze  
 Then at last the Abbot rose,  
 Minding well to cross his breast,  
 Ere he donned his snow-white vest :  
 "Ave Maria, guard me well,"  
 So the zealous friar said,  
 "From the dream which on me fell  
 "Whilst I slept upon my bed,  
 "From the sinful heretic  
 "By the holy Dominic ;  
 "By the prayers the church has given,  
 "By the blessed saints in heaven,  
 "Grant it ne'er may be thy will,  
 "Such a vision to fulfil."  
 As he passed the narrow door,  
 Leading to the corridor,  
 Through the eastern window shone  
 Such a flood of heavenly light,  
 That the Abbot, all alone,  
 Wondered at the glorious sight :  
 And as onward still he paces  
 To his comrades in the hall,  
 Every fretted arch he traces  
 Where the slanting sun-beams fall.  
 And his foot a moment lingers,  
 Where the bright reflection stands  
 Of the saint whose clumsy fingers,  
 And whose rudely painted hands,  
 Though devoid of form or grace,  
 Well accorded with the place,  
 And the purpose too might serve,  
 In a time of woe or danger,  
 Some poor erring soul to nerve,  
 Yet to hope and faith a stranger.  
 Whilst they took their plain repast,  
 Round him oft the Abbot cast  
 Glances which might well attest  
 That his mind was ill at rest.  
 Every friar could discern,  
 Something gave their chief, concern ;  
 That his countenance revealed  
 Something he would fain have sealed.

On his stern unbending brow  
 Sat a darker sadness now,  
 And his heavy care-worn eye  
 Seemed to call for sympathy,  
 If in pity he could find  
 Aught to soothe his troubled mind :  
 When at last he silence broke,  
 And attention thus bespoke :  
 "Brethren, 'tis a holy tie  
 "Which unites us one to one,  
 "It is sealed by God on high,  
 "And can never be undone.  
 "Every one should think and feel  
 "Only for the general weal ;  
 "And it now becomes us all,  
 "Standing in our matchless power,  
 "Well to ponder, lest we fall  
 "In a thoughtless, evil hour.  
 "As a watchword to the soul  
 "Let it sound from pole to pole,  
 "He that standeth let him fear,  
 "Lest his fall be haply near :—  
 "To all nations, on whose lands  
 "Rome has laid her fostering hands,  
 "Or who tremble 'neath his frown  
 "Who supports the triple crown,  
 "And in proud imperial Rome,  
 "Seated on her seven hills,  
 "From his grand and stately home  
 "King and prince with terror fills.  
 "When against a sinful world  
 "His anathemas are hurled,  
 "Hot with heaven's revenging fire,  
 "Or his banners are unrolled.  
 "And his treasury of gold,  
 "Sacred from the times of old,  
 "Spent to vindicate his ire :  
 "Emperors, kings, and princes kneel,  
 "And their stubborn hearts of steel  
 "Feeling are compelled to own  
 "That he rules and reigns alone.  
 "But this night I well have learned,  
 "On my pillow, as I slumbered,  
 "(Though my warning voice be spurned)  
 "That his days of power are numbered:  
 "In the times which are to come  
 "New religions shall arise,  
 "And the Lord of mighty Rome.  
 "They shall humble and despise  
 "England, too, shall fall away,  
 "From the faith which now she boasts,  
 "And the heretics shall sway  
 "All within her rocky coasts.  
 "Though of all our strength bereft,  
 "Still a remnant shall be left,  
 "Just enough to save the land



RELICS IN CLOISTER.





" From the Lord's avenging hand ;  
 " The embers of that noble pile  
 " Which illumines this verdant isle,  
 " And which, fanned by hope, might yet,  
 " In a still remoter day,  
 " When *their* sun at last is set,  
 " Shine forth with a purer ray.  
 " But what most affects my heart,  
 " Bidding every tear to start,  
 " Is to know that this fair hall  
 " To their ruthless hands shall fall—  
 " To *their* hands ?—not so indeed !  
 " For the ruling powers, then,  
 " Shall at least possess a creed,  
 " Which should be enjoined on men.  
 " They were saints to those who seemed  
 " To infest me whilst I dreamed :  
 " Men of aspect strange and sad,  
 " And in stranger habits clad ;  
 " Men who wholly set at nought  
 " What the church has ever taught,  
 " And upon unhallowed ground,  
 " When no sacred anthem's sound  
 " Pealing upward toward the sky,  
 " Lifts the soul of man on high,  
 " Oft in silence unbefitting  
 " In their strange assemblies sitting,  
 " Still and mute they worship Him  
 " Who is praised by Cherubim :  
 " Priest and laity confusing,  
 " Every man his office choosing  
 " Some address the congregation  
 " Though without an ordination,  
 " And the heresy they teach  
 " That a woman too may preach :  
 " Making wider still the schism  
 " They will not allow baptism,  
 " Nor the blessed bread e'er break,  
 " Nor of holy wine partake,  
 " As they say, for conscience sake ;  
 " And no holy prayer is said  
 " O'er the sick man's dying bed ;  
 " Nor the holy unction given,  
 " To prepare his soul for heaven !  
 " They persistingly refuse  
 " To allow the priest his dues ;  
 " Every outward rite disdain,  
 " Each command however plain ;  
 " And they could explain away  
 " Everything the scriptures say :  
 " Praying when no word is spoken—  
 " Eating when no bread is broken—  
 " Worshipping without an altar—  
 " Saying psalms without a psalter—

" Making all the law a fiction,  
 " And the gospel contradiction !  
 " Can ye wonder that I shed  
 " Silent tears upon my bed,  
 " When I saw in vision clear  
 " Before my affrighted sight appear  
 " All the worst that I could fear ?  
 " In this place where I have spent  
 " Years to calm retirement lent,  
 " And by sweet communion blest  
 " With the joyous souls of those  
 " Who have entered into rest  
 " In the regions of repose,  
 " Which on spirits, here distress'd,  
 " Somewhat of their peace bestows.  
 " This retreat, to me the dearest  
 " Which I here on earth can know,  
 " (May it prove to heaven the nearest,  
 " Whither most I long to go) ;  
 " Where each stone I see around  
 " Is a sacred thing to me ;  
 " Every spot is holy ground,  
 " Every arch a sanctuary :  
 " Here, where I have worshipp'd,  
 " These unhallowed men shall tread,  
 " And with pains they shall restore  
 " Fretted arch and gothic door,  
 " In mockery of days of yore.  
 " Here, as each revolving week  
 " Gives a day of rest to all,  
 " Tribes of youthful minds shall seek  
 " For instruction in this hall.  
 " Hark ! methinks above my head  
 " Now I hear their noisy tread.  
 " 'Tis enough—to God I pray  
 " To avert so great a woe ;  
 " But I feel convinced this day  
 " That it *must* and *will* be so."

Reader ! time has rolled away  
 Since the Abbot musing lay—  
 Since the monks of sable hood,  
 In those halls of old renown,  
 Built by Maurice Gaunt the good,  
 Within Bristow's ancient town,  
 Listened to the story told  
 By their Abbot stern and bold.  
 If on thee a brighter ray  
 From the sun of truth may shine,  
 Blame him not, but rather pray  
 That *his* zeal at least be *thine*.  
 JOS. STORRS FRY.

*Bristol, First Month, 1846.*















